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47.1639.



Beard-Shaving
AND THE
COMMON USE OF THE RAZOR,
AN
UNNATURAL, IRRATIONAL, UNMANLY, UNGODLY,
AND
FATAL FASHION AMONG CHRISTIANS.



"The Woman shall not wear that which pertaineth unto a man ; neither shall a Man put on a woman's garment : for all they that do so are abomination to the Lord."—DIVINE LAW.

"Desde que no hay barba, no hay mas alma." "Since we have lost our beards, we have lost our souls."—SPANISH PROVERB.

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PRICE FOURPENCE.

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- “ In the day that God created Man, in the Likeness of God created He him.”—Gen. i. 26, *and* v. 1, *and* ix. 6.
- “ The express Image of His Person.”—Col. i. 15, *and* iii. 10, *and* Heb. i. 3.
- “ A little lower than the Angels.”—Psalm viii. 5, *and* Heb. ii. 7, 9.
- “ Ye are the Children of the Lord your God ; you shall not cut yourselves, nor make any baldness.”—Psalm lxxxii. 6, *and* Deut. xiv. 1.
- “ They shall not make any baldness upon their heads ; neither shall they shave off the corners of their Beards, nor make any cuttings in their flesh.”—Levit. xix. 27, *and* xxi. 5, *and* Psalm cxxxiii. 2.
- “ And the Angel of the Lord appeared unto the woman, and said, Behold, now, thou shalt conceive and bear a SON, and no Razor shall come upon his head, for the child shall be a NAZARITE unto God, from the womb unto the day of his death.”—Judges xiii. 3-7, *and* 1 Sam. i. 10-11.
- “ Unto us a Child is born, unto us a SON is given, and the government shall be upon his shoulder.”—Isaiah vii. 14, *and* ix. 6, *and* Jerem. xxiji. 6, *and* xxxiii. 16.
- “ And He shall be called a NAZARENE.”—Matt. ii. 23, *and* Amos ii. 10-12.
- “ Of the sect of the Nazarenes.”—Acts xxiv. 5, *and* Num. vi. *and* Heb. vii. 26, *and* 2 Cor. vi. 17.
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AGAINST BEARD-SHAVING

AND THE

COMMON USE OF THE RAZOR AMONG CHRISTIANS.

- WHEN man was created—"the Wisdom of God"
2. Proclaim'd him the Monarch of earth, air, and flood:
His own "Holy Light" on this creature impress'd,
4. By love and by fear to subdue all the rest :
Enhancing each boon, each delight of his life
6. With one *other self*, his own offspring, and wife.
Majestic, and lovely, and godlike, they stood,
8. The Author of all things pronouncing them "good."
Alas! so it *was*: yet the Mighty First Cause
10. Permitted a fiend to disorder His laws—
-

- (1). Luke xi. 49, and 1 Cor. i. 24, and John i. 1-3.
- (2). Gen. i. 26, 28, and ii. 20, and ix. 2, and Psalm. viii. 4-9.
- (3). "Hail, Holy Light!" MILTON, and John i. 4, 9.
- (—). "The impress of light" literally translates the word "Photography," a modern but well-known invention.
- (6). "Graceful, yet each with different grace, they move
" This striking awe, that softer winning love."
" Godlike, erect, with native honour clad,
" In naked majesty seem'd lords of all,
" And worthy seem'd: for in their looks divine
" The image of their glorious Maker shone,
" Truth, wisdom, sanctitude, severe, and pure—
" Severe, but with true filial freedom plac'd,
" Whence true authority in men. Though both
" Not equal, as their sex not equal seem'd.
" For contemplation he and valour form'd ;
" For softness she, and sweet attractive grace :
" He for God only, she for God in him."—MILTON.
- (8). Gen. i. 31, and Eccles. vii. 29.

- Beguiling the fair with a wish to be "wise,"
12. Despoiling her friend of his grace in her eyes,
And banishing both from their own paradise!—
14. Permitted, so practis'd, in envy and spite,
That Evil One (erewhile an angel of light):
16. Malignly intent to make earth his abode,
He prevail'd to enthrall these new creatures of God.
18. Once fallen—again sped the wolf to his prey—
Again, by Temptation, thus led them astray:—
20. "O Woman sublime, love thyself, love not him—
Be gladsome and gay, leave the gloomy and grim—
22. This MIRROR discloses thy beauty, fair Queen—
Which needs, to be idoliz'd, only be seen:
24. Adore, in the vision, no fugitive dream—
A day-star of wonder, on earth still supreme.
26. This RAZOR present to thy spouse, for his beard,
Once an ensign of royalty, now should be shear'd.

-
- (18). "————— As when a prowling wolf
" Whom hunger drives to seek new haunt for prey,
" Watching where shepherds pen their flocks at eve—
" So clomb the first grand thief into God's fold—
" So since, into His Church, lewd hirelings climb."—MILTON.
- (—). "Beware of false prophets, which come to you in sheep's
clothing, but inwardly they are ravening wolves" (Matt. vii.
15, and x. 16, and Acts xx. 29).
- (—). "Your adversary the devil, as a roaring lion, goeth about
seeking whom he may devour—whom resist" (1 Pet. v. 8).
- (—). "The prince of this world—the prince of the power of the air—
the spirit that now worketh in the children of disobedience"
(John xii. 31, and xiv. 30, and Ephes. ii. 2).
- (19). Temptation—the Tempter—Satan (Matt. iv. 1-3, and Luke
xxii. 31, and 1 Cor. viii. 5. Matt. vi. 13, and Luke ix. 4, and
1 Thess. iii. 5. Ephes. vi. 11, and James i. 13-15).

28. 'Tis fit that thy vassal of thee should take note,
And expose a smooth chin (*perchance cut his throat*)!
30. Why lives he, what loves he, but woman's control.
In mind, and in body, and even in soul!"—
32. So spake the arch-traitor, and ever since then,
The RAZOR disgraces and mutilates men.
34. The Pagan, the Persian, the Jew, and the Turk,
Are they who most manfully spurn the vile work;
-

(25). ————— " I thither went

" With unexperienc'd thought, and laid me down
" On the green bank, to look into the clear
" Smooth lake, that to me seem'd another sky.
" As I bent down to look, just opposite
" A shape within the watery gleam appear'd
" Bending to look on me : I started back—
" It started back, but pleas'd I soon return'd,
" Pleas'd it return'd as soon with answering looks
" Of sympathy and love : there, had I fix'd
" Mine eyes till now, and pin'd with vain desire
" Had not a voice thus warn'd me."—MILTON.

(—). See James i. 23-24, and 1 Tim. ii. 12-15, and 8-11.

(29). " Thy tongue deviseth mischiefs, like a sharp razor, working deceitfully"—DAVID (*Psalm* lii. 2). The Rev. John Brown, of Haddington, commenting on this Scripture, says—" Doeg's tongue was like a *deceitful razor*, which, under pretence of cutting the hair and smoothing the face, *cuts the throat* (See 1 Sam. xxii., and James iii).

(31). " ————— So little knows

" Any, but God alone, to value right
" The good before him, but perverts best things
" To worst abuse, or to their meanest use."—MILTON.

(32). See Gen. iii. 17, and Deut. xxii. 5, and Isaiah iii. 12.

(34). See the Notes iii. iv. v., &c. ensuing these Rhymes.

36. But *Christians*, of paramount pride and pretence
 In morals, religion, and "plain common sense"—
38. Shave daily, devoutly, lip, cheekbone, and chin,
 . Protesting that Nature, not Fashion, doth sin—
40. That He plac'd the Beard as a "penalty" there,
 Whose own Sacred Image they *otherwise* wear—
42. That Felons, who sever between neck and head,
 Are divinely "insane," not damnably dead—
44. That they neither own Satan's yoke, nor his rod,
 For they are the true "elect people of God!"
46. How like those of old, who were in their own eyes
 Just the same, yet the seed of the Father of Lies!

ADMONITION.

48. Heedless youth, Give ear,
 Earthly Fashions fear—
50. Never let come near
 Shaving knife and gear:—
52. Let the young down grow
 On thy lip—below—
54. Wherever it doth show,
 Else thou shalt suffer woe.

דן-שילה

(38). See Romans xii. 2. and 1 John v. 19.

(43). Compare the *usual* "verdicts" now returned after inquests on suicides.

(45). See the Thirty-nine Articles of Religion, and also the Church Catechism on the Creed.

(47). See John viii. 28-45-59, and 1 John iii. 8-10,

NOTES.

I. It is impossible to calculate the amount of suicides, homicides, and murders, perpetrated during the last thirty years (which are an average lifetime), by means of the disgraceful practice of shaving, and the common use of the razor. Is not the *razor*, therefore, on this account alone, as much deserving to be deprecated by Christian men and philanthropists, as the *sword* (*i. e.*, war principle), or as the intemperate use of *ardent spirits* (*i. e.*, suicide by drinking)? And is it to be supposed that the all-good and all-wise Creator endowed His representatives on earth with the distinction of the beard for them unceasingly to shave it off; or that the constant shaving of it, with the frightful casualties attending on it, is not *contrary* to His good will and pleasure? As a surgical instrument, the *razor*, like the *lancet*, and the various *poisons*, may be occasionally needful; but, as an appurtenance to every man's daily toilet, it is, and it is too well known to be, as dangerous as needless.

The most recent lamentable case of *SUICIDE*, perpetrated by means of the razor, is thus recorded in the public journals of last month (see the *English Churchman* and *Church and State Gazette*, of February 4th and 5th, 1847):—"SUICIDE OF THE CHAPLAIN OF NORTHLEACH PRISON!—Glocester, Saturday (Jan. 30). To-day, an inquest has been held on the body of the Rev. G. Ireland, "chaplain of the Northleach house of correction, who was found "dead in his room yesterday, with his *throat cut*. There can be no "doubt that the deceased committed the dreadful act himself in "the course of the night. The rev. suicide left behind him some "letters to members of his family, admitting that the act was his "own. *He is supposed to have been driven to it by fear of debt*. He "was appointed chaplain of the Northleach house of correction at "the Glocester Michaelmas Quarter Sessions, his salary being 100*l.* "per annum; and, not having entered upon his duties for several

"weeks after that time, the magistrates paid his salary only for the time during which he acted as chaplain. The deceased made an application for the full amount of the quarter's salary, but was refused. This refusal took place at the last Gloucestershire Epiphany Sessions. The deceased has left a widow and seven children unprovided for."

Now, though "the SYSTEM and the PRACTICE of the Church of England certainly were the CAUSE of the suicide of the chaplain of Northleach prison," [as of the death of the late Rev. J. T. Hewlett, of Great Stambridge, Essex, who has left nine motherless orphans; and of the late Rev. W. E. Marshall, in *St. Bartholomew's Hospital*, London (see the *Church of England Journal*, 28th October, 1846); and that the prelate-bishops, as law-makers, and law-ministers to clergymen, are most undoubtedly the moral means of these dread ends;] yet was THE RAZOR that machine or instrument which, in this case, achieved this end, and in default of which, this sufferer might not have proved a suicide!

The English are reputed to be a FREE people, and consider themselves so to be; and yet in no country in the world are the minds, bodies, and estates of men (especially clergymen) more grievously enthralled, defrauded, and misvalued than they are in England, in the very sunlight glare of reason and religion.

II. A poet named Binbacher, of one of the reformed Protestant communities in Germany, has thus indirectly connected shaving with the atrocious persecutions to which they were subjected in the mountains of Salzburg, by the Romanist bishops and priests, who, to this day, continue devotees of the tonsure:—

"Quail not before the shaveling horde,
 "Commit thy cause to God the Lord;
 "Though exil'd by their bloody will,
 "Our God we praise and honour still;
 "Where'er we roam, our Saviour's care,
 "For us a dwelling shall prepare.
 "By Him, the earth was hallowed,
 "Whose precious blood was on it shed:
 "The life-stream from His wounded side,
 "The world for us hath sanctified."

(*Church and State Gazette*, 5th Feb. 1847, p. 91).

III. While the Gauls were under their sovereignty, none but the nobles and Christian priests were permitted to wear long beards.

The Franks, having made themselves masters of Gaul, assumed the same authority as the Romans: the bondsmen were expressly ordered to shave their chins; and this law continued in force until the entire abolition of servitude in France. So, likewise, in the time of the first race of kings, a long beard was a sign of nobility and freedom. The kings, as being the highest nobles in the kingdom, were emulous likewise to have the largest beards. Eginard, secretary to Charlemagne, speaking of the last kings of the first race, says "they came to the assemblies in the field of Mars in a carriage drawn by oxen, and sat on the throne; *crine profuso, barba submissa, solio residerent, et speciem dominantis effingerent.*" Several great men have honoured themselves with the surname of *Bearded*. The Emperor Constantine is distinguished by the epithet of "Pogonate," which signifies *the Bearded*. In the time of the crusades, we find there was a *Geoffry, the Bearded*. Baldwin the Fourth, earl of Flanders, was surnamed *Handsome Bearded*; and in the illustrious house of *Montmorrenci* there was a famous *Bouchard*, who took a pride in the surname of *Bearded*: he was always the declared enemy of the monks, without doubt because of their being shaved—(*Encyclo. Brit.*).

IV. Among the Turks it is accounted more infamous for any one to have the beard cut off than among us (*European Christians*!) to be publicly whipt, or branded with a hot iron. The Turkish wives kiss their husbands' beards, and children their fathers', as often as they come to salute them. The men kiss one another's beards, reciprocally on both sides, when they salute in the streets.* To touch any one's beard, or to cut off a bit of it, was among the first French the most sacred pledge of protection and confidence.† For

* For instances of this practice, and its abuse also, see 2 *Sam.* iii. 27, and xx. 9, 10, and *Matt.* xxvi. 48, 49, &c.

† We find traces of the same custom among the ancient Greeks. When *Thetis* is represented as supplicating *Jupiter*, Homer describes her as taking or stroking his chin or beard with her right hand—thus (ll. i., lin. 501)—

δεξιτερη δ' αὖ ὑπ' ἀνθερωνος ἔλασα
One hand she plac'd

Beneath his beard ———— *Pope*.

Also compare *Il.* viii., lin. 371. And when the spy *Dolon* (ll. x., lin. 454) was detected by *Diomed*—

Ὅμην ἐμελλε γενεῖν χειρὶ ὠχεῖν,

Ἀψαμενος λίσσασθαι ————

"The wretch prepared

"With humble blandishment to stroke his beard." — *Pope*.

a long time, all letters that came from the Sovereign had, for greater sanction, three hairs of his beard in the seal. There is still in being a charter, of 1121, which concludes with the following words:—*Quod ut ratum et stabile perseveret in posterum, præsentis scripto sigilli mei robur apposui eum tribus pilis barbae meae.*

V. *Chrysostom* observes that the kings of Persia had their beards wove, or matted, with gold thread, and some of the first kings of France had their beards knotted and buttoned with gold.

The *Tartars*, out of a religious principle (?) waged a long and bloody war with the *Persians*, declaring them infidels, because they would not cut their whiskers after the rite of Tartary.

VI. In the reign of David, the great king of Israel, we have an account of a most bloody war waged by his people against two hostile nations, expressly occasioned by the indignity of beard-shaving: when in one engagement only the Jews destroyed no less than forty thousand horse and foot, besides an equivalent at least of seven or fourteen hundred gunners and drivers of flying artillery, together with the enemy's captain-general. (Compare 2 Sam. x. 1-19, and 1 Chron. xix. 1-19).

VII. The Greeks wore their beards till the time of Alexander the Great, when that prince ordered the Macedonians to be shaved, for fear it should give a handle to their enemies.

VIII. According to Pliny, the Romans did not begin to shave till the year of Rome 454; when P. Ticinus brought over a stock of barbers (*barbares* ?) from Sicily.

IX. The most celebrated ancient writers, and several modern ones, have spoken honourably of the fine beards of antiquity.

Homer describes the white beard of Nestor, and that of the aged king Priam. *Virgil* describes that of Mezentius as being so thick and long as to cover all his breast. *Chrysippus* praises the noble beard of Timothy, a famous player on the flute. *Pliny* the Younger tells of the white beard of Euphrates, the Syrian philosopher. *Plutarch* speaks of the long white beard of an old Laconian, who, being asked why he let it grow so long, replied, *that by seeing it continually I may do nothing unworthy its whiteness.* *Fenelon*, in describing the priest of Apollo in all his magnificence, tells us that he had a white beard down to his girdle. And the poet *Persius* was so persuaded that the beard was a symbol of wisdom, that he thought he could not bestow a greater encomium on the divine Socrates than by calling him *Magister Barbatum*, or the Bearded Master.

X. In the sacred Scriptures, we have not only an account of the high priest Aaron's beard, as partaking of the holy anointing oil, which was poured upon his head, but also a divine law expressly forbidding the shaving even of the corners of the beard.

The prophet *Isaiah*, narrating the afflictions of the great high priest of *our* profession, thus refers to that peculiar portion of the divine human countenance—"I gave *my cheeks to them that plucked off the hair* ; I hid not *my face* from shame and spitting:" and the inspired evangelists, describing the appearance of the same divine human countenance, both at the transfiguration on Mount Tabor and also in heavenly vision after death and resurrection, write thus—"His *head and his hairs* were white like wool, as white as snow, and his *face* did shine as the light" (Rev. i. 4 ; Matt. xvii. 2 ; and Luke ix. 29 ; also *Isaiah* l. 6).

XI. In the tenth century, we find King Robert of France, the rival of Charles the Simple, was not more famous for his *exploits* than for his long white beard. In order that it might be more conspicuous to the soldiers when he was in the field, he used to let it hang down outside his cuirass. This venerable sight encouraged the troops in battle, and served to rally them when defeated.

XII. The beard of the great and good King Henry IV. of France is for ever associated in men's minds with the brave and benevolent character of that noble Prince, whose majestic, amiable, candid, and generous expression of countenance was preserved even in death, and in spite of the hands of the assassin, *during upwards of a century and a half*. When, at the revolution of 1789, the royal vault and coffin, at the cathedral of St. Denis, were violated by a soldier, who, with his sabre despoiled a portion of the corpse's beard, an artist seized the opportunity of making a plaster-cast of the so-long deceased but still perfect, placid, and amiable features, a crayon copy of which, done by a near relation of the writer, is now in the writer's possession.

XIII. By an event, as fatal as unforeseen, the beard, which was arrived at its highest degree of glory in Europe, all of a sudden lost its favour, and was entirely proscribed. The unexpected death of the *Great Henri*, and the youth of his successor, were the promoting causes of it in France. Louis XIII. mounted the throne of his ancestors *without a beard*. Every one concluded immediately, that the *courtiers*, seeing their young king with a smooth *chin*, would look upon their own as too rough. The conjecture proved right

for they presently reduced their beards to whiskers, and a small tuft of hair under the nether lip.

The people, at first, would not follow this dangerous example—the Duke of Sully, the Great Henri's friend and counsellor, never would adopt the effeminate custom: great in public life as a general and as a minister, he was equally so in his retirement—he had the courage to keep his long beard, and to appear with it at the Court of Louis XIII., where he was called to give his advice in an affair of importance. The young *crop-bearded* courtiers permitted themselves to laugh at his grave and old-fashioned appearance. The Duke, nettled at the affront, said to the King—"Sir, when your father, of glorious memory, did me the honour to consult me on his great and important affairs, the *first* thing he did was to send away all the buffoons and stage-dancers of his court."

XIV. The Czar Peter, who had so many claims to the surname of *Great*, seems to have been but little worthy of it on this occasion. He had the boldness to lay a *tax* on the beards of his subjects: he ordered that noblemen, gentlemen, tradesmen, and artizans (the *priests* and *peasants* excepted), should pay one hundred *rubles* to be allowed to retain their beards: that the lower class of people should pay a *copeck* for the same liberty; and he established clerks at the gates of the different towns to collect these duties. Such a new and singular impost troubled the vast empire of Russia. Both religion and manners were thought in danger. Complaints were heard from all parts; they even went so far as to write libels against the Sovereign; but he was inflexible, and at that time all-powerful. Even the fatal scenes of St. Bartholomew were renewed against these unfortunate beards, and the most unlawful violences were publicly exercised.

XV. Example, more powerful than authority, produced in *Spain* what it had not been able to bring about in *Russia* without great difficulty. Philip V. ascended the throne with a shaved chin: the *courtiers* imitated the prince, and the *people*, in turn, the courtiers. However, though this resolution was brought about without violence and by degrees, it caused much lamentation and murmuring; the favourite custom of a nation can never be altered without incurring displeasure; whence they have this old saying in Spain—*desde que no hay barba, no hay mas alma*. "Since we have lost our beards, we have lost our souls."

XVI. In England, the famous Chancellor, *Sir Thomas More*, one

of the greatest men of his time, being on the point of falling a victim to court intrigues, was able, when on the fatal scaffold, to procure respect to his beard in the presence of the people, and saved it, one may say, from the fatal stroke which he could not escape himself. When he laid his head on the block, he perceived that his beard was likely to be hurt by the axe of executioner; on which he took it away, saying—" *My beard at least has not been guilty of treason; it would be an injustice to punish it.*"

XVII. It appears from an old ballad, inserted in a miscellany, entitled "*Le Prince d'Amour*," 8vo., 1660, that our ancestors were very curious in the fashion of their beards, and that a certain cut, or form, was appropriated to the *soldier*, the *bishop*, the *judge*, the *clown*, &c. (See the works of Shakespeare, with memoir, notes, &c., by W. Harvey, Esq., p. 882).

At the period of the great rebellion in England, under King Charles the I., beards were in fashion; but, between then (1640) and the great French revolution (1789) under King Louis the XVI., the beard was, as it were, by a most absurd *vagary* of fashion, transferred from the *chin* to the *nape of the neck*, where, the hair being tied sometimes into a thick club, and sometimes like a pig's curly tail, it acquired the cognomen of a *cue* (!); and, so lately as the battle of Waterloo (1814), and since, have these been worn in France, as well as in the British Army and Navy. The guillotine appears to have attacked and finally to have demolished this fashion, and the Duke of Orleans, called "*Egalité*" Orleans, the father of the present King of the French, Louis Philippe, is said to have first introduced the short-hair-fashion in England, by inducing the then Prince of Wales (afterwards King George the Fourth) to adopt it.

XVIII. Among European nations that have been most curious in *beards* and *whiskers*, we must distinguish Spain. This grave romantic nation has always regarded the beard as the ornament which should be most prized; and the Spaniards have often made the loss of *honour* consist in that of their whiskers. The Portuguese, whose national character is much the same, are not the least behind them in that respect. In the reign of Catherine, Queen of Portugal, the brave John de Castro had just taken, in India, the Castle of Diu: victorious, but in want of everything, he found himself obliged to ask the inhabitants of Goa to lend him a thousand pistoles for the maintenance of his fleet; and, as a security for that

sum, he sent them one of his whiskers, telling them—"All the gold in the world cannot equal the value of this natural ornament of my valour; and I deposit it in your hands as a security for the money." The whole town was penetrated with this heroism, and every one interested himself about this invaluable whisker: even the women were desirous to show marks of their zeal for so chivalrous a conqueror: several sold their bracelets to increase the sum asked for; and the inhabitants of Goa sent him immediately both the money and the whisker. Other examples might be produced, which do as much honour to whiskers as to the *good faith* of those days.

XIX. In Louis XIII.'s reign *whiskers* attained the highest degree of favour, at the expense of the expiring *beards*. In those days of gallantry, not yet empoisoned by wit, they became the favourite ornament of lovers. A fine black whisker, handsomely turned, was a very powerful mark of dignity in the eyes of the fair sex; and it was highly flattering to a lady to have it her power to praise the beauty of her lover's whiskers. Whiskers were still in fashion in the beginning of Louis XIV.'s reign. That King, and all the eminent men of his reign, took a pride in wearing them. They were the ornament of Turenne, Condé, Colbert, Corneille, Molière, &c. The levity of the French, it seems, made them undergo several changes both in form and name, until the *royal* ones which were the last worn: their smallness proclaiming their *then* approaching fall. But their revival of late years gives hope of a return, in time, to fashions more agreeable to *nature*, to *reason*, to *morals*, and good *taste*, than those at present and of late long prevalent in Christendom.

XX. Finally—a word in favour of the *mustachio*. "It is recently stated by a military (staff) surgeon, that *important physical advantages* are attached to mustachios. He says that they shelter the lips and strengthen the teeth, by resisting the influences of cold and heat. Hair, being a non-conductor, prevents the admission of the heat (of the sun) inwards, and also prevents its exit from the mouth and lips. By preserving an equal temperature about the skin, it protects the lips and the enamel of the teeth. Thus the teeth are rendered more serviceable for the biting of cartridges; and the use of the mustachio is also a great saving of time at the soldier's toilet"—(*Sunday Times*, 21st Feb., 1847).

PUBLICATIONS BY THE SAME AUTHOR,

Either Complete or in Progress.

I. DEATHBED REFLECTIONS FOR THE PRELATES OF THE CHURCH OF ENGLAND. A Letter to the Archbishop of Canterbury.

"Let me sit heavy on thy soul to-morrow—
"I, that was dragg'd before *thy* bar
"From WORMEGAY, and by thy will undone :
"To-morrow in the battle think of *me*.
"Think how thou stabb'dst me in my prime of youth
"At TILBURY! Think upon *Siely*,
"London, dragg'd from Lisbon unrestrain'd by *thee*.
"Harvey from Antwerp into beggary—
"Hewlett and his *nine* orphan family!
"Poor *Ireland's* suicide in prison view—
"And *Marshall* dead in St. Bartholomew!"

SHAKESPEARE, *Richard III.*, Act v., Sc. 3.

"Charge, Chester, charge—on, Stanley, on"—
Richards of Norwich and of London!

SIR WALTER SCOTT's *Marmion*.

II. NO HOPE FOR THE CHURCH OF ENGLAND, as by Law Perverted. A Letter to the National Club, 13, Cockspur-street, London.—W. E. Painter, 342, Strand. 1846.

"The Lord standeth up to plead."—*Isaiah* iii. 13.

"He looked for judgment, but behold oppression; for righteous-
ness, but behold a cry."—*Isaiah* iv. 7.

III. FACTS. AND TRACTS IN EVI- DENCE OF THE APATHY, DERELICTION, AND DE- GRADATION OF THE NATIONAL CLERGY.—London : W. E. Painter, 342, Strand. 1844, 1845, &c.

"Sittest thou to judge me after the law, and commandest me to
"be smitten contrary to the law?"—PAUL, *Acts* xxiii. 3.

"It is a miserable consideration, but so is the *fact*, Mr. Henslowe was prosecuted by his Bishop, for doing an act of positive "duty!"—ENGLISH CHURCHMAN, June 12, 1845, p. 380; *also* July 24, 1845, p. 473; *also* CHURCH AND STATE GAZETTE, May 30, 1845, p. 340, &c.

IV. EIGHT SERMONS, addressed to the Royal Regiment of Artillery, in the Barrack Chapel at Woolwich. [Dedicated to the Right Hon. Rowland Lord Hill, General, Commander-in-Chief of His Majesty's Forces, &c. &c.]—London: J. Hatchard and Son, 187, Piccadilly. 1836.

"I will speak of Thy testimonies also before kings, and will not be ashamed."—DAVID, *Psalms* cxix. 46.

V. THE PHONARTHON; or, Natural System of the Sounds of Speech: a Test of Pronunciation for all Languages, &c. [Inscribed to H.R.H. the Princess Sophia-Matilda of Gloucester].—London: J. G. F. and J. Rivington, St. Paul's-churchyard, and Waterloo-place, Pall-mall. 1840.

"All difficulties are but easy when they are known."

SHAKESPEARE, *Measure for Measure*, Act iv., Sc. 2.

"Arbitrary and antic variety is not the thing we admire; but "variety obeying a *rule*, conducive to an *effect*, and commensurate "with *exigencies* infinitely diversified."—PALEY, *Natural Theology*, chap. ix.

"The whole earth was of One language and of One speech."—MOSES, *Genesis*, chap. xi.





